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SERIOUS CALL

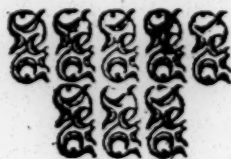
TO THE

QUAKERS

Inviting them to Return to

CHRISTIANITY.

This Paper doth set before you some of the many Vile and Monstrous *Doctrines, Principles, and Uncharitable Sayings* of the Chiefest and most Noted of your Teachers: Faithfully Collected out of their own Books, the Titles and Pages whereof are set down in the Margin, and most of them are Attested by Eight Mininisters of the Church of *England, &c.*



D U B L I N,

Re-printed at the *Post-Office-Coffee-House* in *Fish shamble Street,* 1700.

THis Paper doth set before you some of the many Vile and Monstrous Doctrines, Principles, and Uncharitable sayings of the Chiefest and most Noted of your Teachers: Faithfully Collected out of their own Books, the Titles and Pages whereof are set down in the Margin, and most of them are attested by Eight Ministers of the Church of England of known Integrity and Judgment; whose Names hereafter follow. You are earnestly Requested as you regard your Eternal Salvation, to consider them, and with Prayer to Almighty God to enable you by his good Spirit to compare them with the Holy Scriptures, by which you may clearly see that your Teachers have led you quite off from the Principles of Christianity, without the Faith of which ye have no ground to expect Salvation. It is hoped that if you will duly and well Consider these things you will not only renounce your Teachers Errors, but gladly Embrace the Doctrine and Religion of Christianity, to which you are hereby sincerely Exhorted.

Concerning their pretended Infallibility and discerning of Spirit, and Equallity with God.

G. Fox, and
Rich. Hubber-
thorn. Truth's
Defence, p. 2.

G. F. Great My-
stery. pag. 98.

G. W. Truth
Defend. p. 24.

(a) G. F. G.
Mist. 302.

(b) G. F. Sauls
Errand, p. 8.

Francis How-
gills Works.
p. 232.

(c) Great Myst.
p. 89.

(d) W. P. in his
Quak. a new
Nick name of
old Christianity
p. 71.

J. Parnel shield
of Truth p. 11.

G. W. and W. P.
Serious Ap. p. 49

OUR giving forth Papers, or Printed Books is from the Immediate Eternal Spirit of God to the shewing forth the filthy Practices of the Worlds Teachers, &c.

And thou and you, all that speak and write, and not from God Immediately, and Infallibly as the Apostles did, and Prophets, and Christ, but only have gotten the Words, you are all under the Curse in another Spirit ravened from the Spirit that was in the Apostles.

Do not you George Whitehead Blasphemously take to your self an Attribute of God, while you pretend ordinarily to know the Hearts of Men. And tell Mr. Townsend, (Minister of Norwich, in the second page of your *Ismaels* that the Light of God is departed from his Conscience.

George Whitehead Answers, I take no Attribute of God to my self, but what God hath given me, by whose Gift I witness that promise fulfilled in me; ye shall discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not, Mal. 3. 28. Observ. This in Mal 3. 28.

or any other place of Scripture proves not that any Man shall have one of Gods Attributes given them to know Men's Hearts.

(a) The Quakers can discern who are Saints and who are Devils, and who are Apostates without speaking ever a word.

(b) They that have the Spirit of God, (which all the Quakers say they have,) are Equal with God. He that is joyn'd to the Lord, is one Spirit; there is Unity, and the Unity stands in Equality it self.

Concerning the Scriptures.

(c) George Fox says, The Scriptures are not fallible nor Divine, but Humane.

(d) No Command in Scripture is any farther obliging upon any Man, then as he finds a Conviction upon his Conscience, otherwise Men should be engaged without, if not against Conviction, a thing unreasonable in a Man. (Note, According to this there can be no Sins of Ignorance.

He that saith the Letter is the Rule and Guide of the People of God is without, feeding upon the Husk, and is ignorant of the true Light.

The Question being put, whether the Queakers did esteem their speaking to be of as great Authority as any Chapter in the Bible.

George

from their dead to his living: their natural to his spiritual Estate. But perhaps it will be objected that the 47th. Verse, *The first Man is of the Earth Earthly*, and part of the 49th. Verse, *We shall all bear the Image of the Heavenly*, seem to imply a *bodily Resurrection*, but let the whole Verse be considered, and we shall find no such thing, &c.

The Apostle (1. Cor. 15. 14.) does not say, The Natural is made a Spiritual Body, or the natural Body, and the spiritual Body is one and the same Body; but he sets them in opposition, as two distinct Bodies. The Body that is put in the Grave is a natural Body, but the body that's raised is a spiritual Body. And that none might think this spiritual Body was the same, he adds *There is a natural body, and there is a spiritual Body.* *T. Elwood in his Answer to G. K's 1st. Narrative, p. 149.*

If a thing can be the same, and notwithstanding changed, for shame let us never make so much stir against the Doctrine of Transubstantiation, for the absurdity of it is rather outdone than equalled by this carnal Resurrection. *W. P. Reason against Rell. p. 134.*

His Envy hath reached to Heaven, to prove, That the Saints in Heaven are not perfect, but wait for the Redemption of their Bodies, which now, if People commend the Scripture, there is no such Doctrine in it, as the Saints in Heaven have not receiv'd the Redemption of their Bodies. *Richard Hubbert's Collection, p. 119.*

If the Compleat Happiness of the Soul rests in a Re-Union to a carnal Body, for such it is Sown, then never cry out upon the Turks Alcoran for such a Heaven, and the joys of it, suit admirably well with such a Resurrection. *W. P. Reason against Rell. p. 138.*

Concerning Christ's coming to Judgment.

What is that glory of the Father in which Christ's coming is? Is it visible to the carnal Eye? And where is that coming to be? Is it now to be looked for outwardly? *G. W. Light & Life, p. 41.*

We acknowledge the several coming of Christ according to the Scriptures, both that in the Flesh and that in Spirit. But three comings of Christ, not only that in the Flesh at Jerusalem, and that in the Spirit, but also another coming in the Flesh yet to be expected, we do not read of.

Dost thou look for Christ as he was the Son of Mary to appear outwardly, in a bodily Existence, to save thee? If thou dost, thou may'st look till thy Eyes drop out, before thou wilt see such an appearance of him. *Id. Nature of Christianity, p. 29.*

And as for that, 1 Thess. 4. 15. concerning the coming of our Lord from Heaven which Men blindly put a far off, the Saints who then were alive remained unto it. — So their Conversation, was in Heaven (viz. a Heaven within them) they did not say their Conversation was at a distance, above the Clouds from whence you look for a Christ. *Id. Brief Discovery of the dangerous Principles of J. Huro, p. 9.*

Concerning Heaven and Hell.

There is none have a Glory and a Heaven but within them.

To deny the Locality of Heaven and Hell not very offensive, and it looks too Carnal and indeed Mahometan (viz. to assert it.) *G. F. G. Mist, p. 214.*

Concerning doing Servile Work on the Lord's Day, and of the Moral Law.

Did that Quaker sin therein or not, who lately brought on the Lord's-day an old Dublet into Dr. Gells Church in London, and sat upon the Communion Table mending it, while the Dr. was Preaching? *G. W. Ans.* What wilt thou still continue a Papist, that thou countest it such a crime to work upon the Communion Table as if it were a more holy Place than another? Where dost thou read in Scripture that Men must do no work on the first day of the Week. *Obs.* But to save them all sides the Quak. infallible Spirit can go both ways for and against the observation of the Lords-day: And both as directed by the same spirit. Thus G. Fox Determines in an Epistle to a Christian Magistrates and powers

W. P. Rejoyned p. 199.
Truth Defending Qua. p. 20.

in *Christendom* p. 12. So all Friends of the Lord God that be moved to set open your shops, or do any work on the first-day which the false Christians call their Sabbath. — Do not ye Judge all that do no: [open shop] as ye do that be not moved to the service as you are to do that day. And all that doth not do that service [viz. open shop] on that day as ye do as are not moved by the Power of the Lord God, do not Judge them that doth such a service on that day. *Obs. Here be makes them the false Christians who call the First-day of the Week their day of Sabbath or Rest.*

p. 18.

Is the Morral Law or Ten Commandments a Rule to a Christian's Life, or is it not? *G. W. Ans.* Thou might as well ask if the Moral Law as thou callest it be a Rule to Christ? For the Christian's Life and Rule is Christ, who is the end of the Law for Righteousness who came not to destroy but to fulfil it.

Concerning the Church of England's Ministry.

Taken out of W. Matthews Appendix, which he Collected out of a Noted Quakers Boos, Intituled, A strict Account of Babylon's Merchants, &c. by R. Crane, Printed for Tho. Symonds at the Bull and Mouth. 1660. There is a Cup prepared for you, being mixed with Plagues, Woes, Miseries, Sorrows, Torments and Eternal Burnings, which you shall not pass, for you are found from the Lord God worthy, and a treble Portion is to be given unto you: — you are, viz. Antichrists, Deceivers, Sorcerers, and Ravening Wolves. — *Flames, a Noted Quakers Boos, Intituled, A strict Account of Babylon's Merchants, &c. by R. Crane, Printed for Tho. Symonds at the Bull and Mouth. 1660.* *Flames, Flames of Fire, is prepared by the Lord to consume you as dry stubble.* In the Light of the Eternal God, I have beheld you, and all your Actions. — If I should parallel you with *Salvage-Beasts*, I could not truly do it, I think, be they never so fierce. — but Men of Prey, such as you are, is quite of kind, and not to be parallell'd by any thing that draweth breath. — Oh! Full of all subtilty, Children generated of the Seed of Deceit, brought forth out of the Womb of Wickedness, and nourished up at the Breasts of Witchcraft, and rocked in the Cradle of Idleness. — Oh! What shall I say concerning you? God's everlasting decree is sealed against you, *Burnings, Burnings, Burnings, with unquenchable Fire, is your Portion from the Lord God of Heaven and Earth.*

Concerning the Dissenting Ministry.

W. P. Quak, a new Nickname, &c. p. 165. An Ill-bred Pedantick Crew, the Bane of Religion, and Pest of the World, the old Incendiaries to Mischief, and the best to be spared of Mankind: Against whom the boiling Vengeance of an Irritated God is ready to be pour'd out. *W. P. Serious Apology p. 106* And we have nothing for them but *Woes and Plagues*, who have made drunk the Nations, and laid to sleep on Downy Beds of soft sin-pleasing Principles, while they have cut their Purles, and pick'd their Rockets. Tophets prepared for them to Act their eternal Tragedy upon, whose scenes will be renewed, direful anguishing Woes, an Eternal irreconcilable Justice.

The Quakers are the ONLY Ministers of Christ. *G. Fox great Mist. p. 267.*

The Quakers are in the Truth and NONE but they. *Quakers Chall. p. 3.*

Now tho' G. Whitehead, and other of your Teachers have Published some late Creeds seemingly Orthodox and repugnant to the errors above Quoted (in divers particulars.) Yet considering what he hath said in his Counterfeit Convert pag. 72. Printed 1694 I may see cause otherwise to word the matter and yet our intention be the same, and that Joseph Wyeth in his Primitive Christianity, p. 6. Printed 1698. hath said in behalf of the Quakers, our Principles are now no other than what they were when we were first a People. It is left to your serious consideration whether the Quotations here given, are consistent with those new Creeds, and whether Joseph Wyeths so saying, is not a full confirmation that your Teachers are not in the least changed from their former vile and monstrous principles.

Note,

George Whitehead Answer, That which is spoken from the Spirit of Truth in any, it of as great Authority as the Scripture and Chapters are, and greater. *G. Bishop Mene Tek. 1, p. 22.*
How can, or dare any say, without the *bighest Blasphemy*, that the Scriptures is the word of God. *G. F. Answer to the Westmorland Petition p. 30.*

If ever you own the Prophets, Christs, or the Apostles, you will own our *Writings*, which are given forth by the same Spirit and Power. *E. B's. Works p. 105.*

You are in the *Witchcraft* who observe Commands from without from the Letter. *G. F. News out of the North p. 14. and in several papers, given forth by the Quakers, p. 45. 46.*

So Dust is the Serpents Meat, their original is but Dust, which is but the Letter, which is Death; so these Serpents feed upon Dust, which feed upon all these carnal things, and their Gospel is Dust, *Matthew, Mark, Luke, and John*, which is the Letter: *The Cursed Serpent is in the Letter*, R. Hubert's Words, *Truth's Defence*, p. 102.

Concerning the Trinity. &c.

— The Three Persons which thou dreams of, which thou would divide out of one, like a *Conjurer* are all denied, and thou shut up with them in perpetual darkness for the Lake and Pit, for thou hast no Scripture that mentions any such things. *G. W. &c. in Ishmael, and his Mother cast out. In Ans. to Mr. Townsend. p. 10.*

* Since the Father is God, the Son is God, and the Spirit is God (*which their Opinion necessitates them to Confess*) then unless the Father, Son, and Spirit are three distinct nothings, they must be three distinct substances, and consequently, three distinct God's. ** W. P. his Serdy Foundation, p. 12. 13. 15.*

That frequent, but impertinent distinction, that God is One Substance, but three in Persons, or Substances. — A most absurd Blasphemy. — They the *Trinitarians* must necessarily conclude their Kind of Trinity a Fiction.

It's requisite I should inform the Reader concerning its Original: Thou may'st assure thy self it's not from the Scripture, nor Reason, since so expressly repugnant. — It was conceived in ignorance, brought forth and maintained by cruelty.

The Scriptures do not tell People of a Trinity, nor three Persons, but the *Common-Prayer-Book* speaks of three Persons, brought in by the Father the Pope. *G. F. Great Mist. p. 146.*

Concerning Christ and his Blood.

That the outward Person that suffer'd was properly the Son of God, we utterly deny. *W. P. Serious Apol. p. 146.*

Your imagined God beyond the Stars, and your carnal Christ is utterly denied. *C. A. Sword of the Lord Drawn p. 5.*
— To say Christ is God and Man in one Person, is a Lye.

(a) The Devil was in thee, thou sayest, thou art saved by Christ without thee, and so has recorded thy self a Reprobate. *(a) G. F. great Mist. p. 250.*

(b) The Light which every Man hath that cometh into the World is sufficient to *salvation*, without the help of any other Means or Discovery. *(b) G. F. G. Mist. p. 28.*

(c) The Light within (all Men) is sufficient for Salvation without any thing else. *(c) G. W. Antidote, p. 28.*

(d) And this Light in thee, wherewith thou art Enlightened is the Life of Jesus, John 1. 4. Which he hath given a Ransom for Man, that was not Natural, as some foolishly imagine; for if it were Natural, it could not be a Ransom for Man out of Sin. *(d) Stephen Crisp Collection. p. 160*

The Apostle Preached Christ the word nigh in the Heart, and in the Mouth, and the ingrafted Word which is able to save the Soul. So he did not Preach a visible Christ with Flesh and Bones, as you do. — And Paul Preached God that made the World that was not far from every one of us, the invisible God; but you Preach a visible Man with Flesh and Bones, at a great distance from all People above where the Sun, Moon, and Stars are. *Will. Bayley's Works. p. 600 G. W.*

- Voice of Wis-* G. W. says, the Righteousness which God effects in us is not Finite, but In-
dom, p. 36. finite.
- W. P. Quib.* Faith in Christ's outward Manifestation, a deadly Poyson these latter Ages
New Nick. p. 6 has been infected with, to the Destruction of Godly Living.
- G. W. Truth De-* Christ's coming in the Flesh was but a Figure. — Faith in Christ without
fending the Qua- Men is contrary to the Apostles Doctrine.
bers, p. 22.65. This we deny, viz. Justification by the Righteousness which Christ hath
W. P. Serious fulfilled in his own Person for us (wholly without us) and boldly affirm in the
Apl. p. 218. Name of the Lord to be the *Doctrine of Devils, and an arm of the Sea of Corruption*,
which do not deluge the whole World. *Observ. The Words* (wholly without us)
relate to the meritorious Cause of Man's Justification before God; for which God doth
justify them which is the Righteousness of Christ's Person, by his most holy and perfect
obedience unto Death, and Shedding of his most precious Blood and that was wholly with-
out us, and that was the true state of the Question betwixt W. Penn. and his Oppo-
nent, and is here denied by W. Penn.
- W. P. Id.* 148. Death came by *Actual Sin*, not imputative; therefore Justification unto Life
came by *Actual Righteousness*, not imputative.
- Light and Life* Christ (in us) offereth up himself a living Sacrifice to God for us, by which
p. 44. the Wrath of God is appealed to us. *Vindicated by G. W.*
- S. Eccle's Let-* The Blood of Christ was no more then the Blood of another Saint.
ter to R. Porter. It is confessed that God by his own Blood purchased to himself a Church, *Acts.*
G. W's. Light. 20. 23. Now the Blood of God, or that Blood that relates to God, must needs be
and Life p. 56. *spiritual*, he being a Spirit, and the Covenant of God is inward and Spiritual, and
so is the Blood of it.
- E. B's. Works,* The Suffering of the people of God *that (is Quakers) in this Age, is greater Suf-*
p. 173. *fering, and more unjust, than in the Days of Christ, or of the Apostles, or in any time*
since. what was done to Christ or to the Apostles, was chiefly done by a Law,
and in great part by the due Execution of a Law, &c.

Concerning Baptism and the Supper.

- W. B. Reason* I affirm, by that one Scripture [*Heb. 9. 10.*] Circumcision is as much in
against Railing force, as *Water-Baptism*, and the Paschal Lamb, as *Bread and Wine*, they were
p. 108. 109. both Shadows, and both elementary and perishable. And we can testify from
the same Spirit, by which *Paul* renounced Circumcision, that they are to be re-
jected, as not now required.
- E. B's. Works,* To say that sprinkling Infants with Water is Baptism into the Faith of Christ
p. 109. 191. is the *Doctrine of Devils*.
- G. F. News out* Your Baptism and Sacraments as you call it, and *all your Ordinances*, and
of the North, Churches, and Teaching, it's *Cain's Sacrifice*. Their Sacrament, as they call it,
p. 14. is Carnal, Their Communion Bread and Wine is the *Table of Devils*, and Cup
of Devils. The Book out of which this Passage is taken, is Intituled *News out*
of the North, written from the Mouth of the Lord, from one who is naked, and stands
naked before the Lord clothed with Righteousness, whose Name is not known in the
World, risen up out of the North, which was Prophecied of, but now is fulfilled, call-
ed, George Fox.

Concerning the Resurrection.

- W. P. in his In-* I do utterly deny that this Text, *1. Cor. 15. 44.* *It is sown a natural Body, it's*
validity of J. raised a spiritual Body, &c. is concerned in the Resurrection of Man's carnal Body
Faldo's Vindica- at all. But the two States of Men under the first and second *Adam*, Men are sown
tion, p. 369. into the World natural, so are they Sons of the first *Adam*: But they are raised
370. Spiritual through him who is the Resurrection and the Life, and so are they
Sons of the second *Adam*. Who came to raise up the Sons of the first *Adam*
from

Note. As above said, most of these Quotations (none of which are Retracted by the Quakers) are Attested with near 200. more of the same Nature in G. K's Third and Fourth Narratives. by Eight Ministers of the Church of England viz.

Dr. Isham, Rector of St. Botolph Bishop's-Gate.
 Dr. Wincop, Rector of St. Mary Abb-Church.
 Dr. Bedford, Rector of St. George Botolph-Lane.
 Mr. Altham, M. A. Rector of St. Andrew Under-shaft.
 Mr. Bradford, M. A. Rector of St. Maryle-Bow.
 Mr. Whitfield, Mr. A. Rector of St. Martins Ludgate.
 Mr. Butler, M. A. Rector of St. Mary Aldermanbury.
 Mr. Adams, M. A. Rector of St. Alban Woodstreet.

Note, That the Quotations above given, do exactly agree with the Books out of which they are taken as cited in the Margent. I George Keith do affirm and offer to prove before any imparial Auditory to the Quakers faces, if they will dare to deny them, and if they will dare to own them, I offer to prove them Monstrous, Heretical and Anti-christian, and so far as they reflect on the Persons of their opposers most uncharitable.

POSTSCRIPT.

From the above-cited Quotations, it is plainly evident that the Quakers Belief in these Ten Articles is as followeth.

1. **C** Concerning their Infallibility: They affirm that they are Infallible, that God hath given to them his Attribute to know Mens Hearts, and that they are equal with God.

2. **C** Concerning the H. Scriptures: They say that the Scriptures are Humane, and that no command in them is in it self obliging, that what they speak is of greater Authority than the H. Scriptures, that the Gospels of St. Matthew, Mark, Luke and John, are Dust, and the Serpents Meat, that is the Devils Meat.

3. **C** Concerning the H. Trinity: They damn the H. Trinity to the Pit of Hell, and call it Conjurati^{on}, affirming the Three Persons of God the Father, God the Son and God the H. Ghost are three Nothings.

4. **C** Concerning Christ and his Blood: They utterly deny that Jesus Christ who suffer'd under Pontius Pilate was properly the Son of God, or that we are to be saved by his Merits, but affirm that the Light which every Man brings with him into the World, is sufficient for every Mans Salvation without any thing else; and that the Blood of Christ is no more than the Blood of any Saint.

5. **C** Concerning Baptism and the Lord's Supper: They affirm that Baptism and the Lord's Supper are no more Duties to Christians than circumcision is, which they renounce (as they say) by the same Spirit, by which St. Paul renounced

Cir-

Circumcision. They call Infant Baptism the Doctrine of Devils, and the Lords Supper the Table of Devils.

6. *Concerning the Resurrection*: they Deny the Resurrection of the Body after Death, calling that Article of our Faith as absurd as the Doctrine of Transubstantiation is.

7. *Concerning Christ's coming to Judgment*: They Deny the Article of Christ's coming to Judgment at the end of the World, saying, that there will be no other coming of Christ; then what has been already, or that be within Men.

8. They Deny any other Heaven or Hell then what is within Men, calling all other Mahometism.

9. They allow doing servile Work, as opening Shop on the Lord's Day, to sell Goods; and Taylors to mend Cloaths on that Day, and deny that the Ten Commandments are a Rule to Christians; and especially the Eighth Commandment, for a Quaker said *he had a Command immediately from Heaven to take away the Priests Hour-Glass*, which being complained of, G. Fox. makes this answer, *great Mist. p. 77. viz. and for any being moved of the Lord, to take away your Hour-glass from you, by the eternal Power it is owned.* Note by the same pretence, they may take away the Church Plate, or any thing else, for as E. Burrough their Prophet saith, *Our HEIRSHIP is to possess the uttermost parts of the Earth*, in a Declaration of the Quakers signed by E. Burrough and 15 more, p. 9. which is the same principle with John of Leiden, and another German Enthusiasts: that all right to any worldly Substance is founded on Grace, and that none had a right to any thing but the Saints.

10. For these reasons they call all Ministers of Jesus Christ, and Preachers of his Gospel (always excepting themselves) by most unchristian and uncharitable Names.

The Quakers are not wronged in any one Citation, and it is left to the Judgment of all serious Christians, whether these are not the Doctrines which are contain'd in them. All good Christians are desired to have this Sheet in their Houses, and as they have opportunity to shew the poor deluded Quakers their Errors, which 'tis hoped many of them do not know, and will renounce as soon as they do,

F I N I S.